

# SUPPLEMENT TO THE 'EYANPAHA.'

DECEMBER

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Address Before The Institute Of  
Indian Teachers And Employees

At The  
M. K. Agricultural School,  
Standing Rock Agency  
Sept. 2. 3. 4. 1909.

Members of the Institute:  
Ladies and Gentlemen.

It affords me great pleasure to address you and to be with you on this occasion at this school of which I had charge for 22 long years (1884—1906). This is the first Institute of Indian workers ever held at this school, and I am glad to be once more in the presence and company of people who are engaged in the same noble and meritorious and responsible work in which I have spent the best portion of my own life. It is good for you, my dear friends, to come together at times in order to exchange educational ideas, and also to encourage each other, for the life of a teacher, and of one in the Indian country especially so, is monotonous and varied at the same time. Its monotony comes from isolation, its variety is the teacher's common lot everywhere—some days everything is bright and hopeful and then again everything is gloomy and hopeless. There is not much society in a reservation boarding School, the comforts are few and the work hard and continual, but you have to make the best of it, and the reward will not be wanting. The place, the school, in which we meet presents in itself quite a good deal of history about Indian educational life and schoolwork. This Agricultural School, known from its beginning under the familiar name of "Farm School," was opened in 1879, and was the first boarding school established on this Standing Rock reservation. In 1882 all the girls and smaller boys were transferred to the newly erected Agency Boarding School—16 miles north of here—and from that date till 1886 it was a real farm-school for larger boys only. When I took charge of it in 1884 I found about 20 boys here, and as farming or any kind of manual work was not at all popular or welcome among the Indians of those days our experiences with the youngsters were certainly novel and varied. All employees were new, none of us understood the Sioux language, and the boys knowing this took certainly every possible ad-

vantage of our "Greenness" in the work, and gave us all kinds of unpleasant trials. Of the few enrolled then I was never sure how many I would have the next day or hour. One of my most trying occupations was to count them at meals and other gatherings, and then it happened to me very often as the old school master in his quaint way put it:—"I saw some or many that were not here," as almost every day some would be in evidence or shine by their absence. The first Sunday I spent at the school not only some of the boys were absent "without leave," but also some of the horses were missing. In those days the Indian had not much inclination for anything out of his line, not for a civilized life, not for religion or anything real elevating. But these were the troubles of most Indian schools of that time, and we soon got used to them and gracefully submitted to the inevitable in the hope of better and brighter days. In spite of all difficulties and trials we continued our work from day to day as if nothing had happened the day before; the attendance soon increased and the regular routine work of school-life was firmly established. As the Indians, when I asked them for boy pupils, often used to offer me an excuse or refusal with the question, "why I did not do anything for their girls. I came to the conclusion to remove this pretext by taking in girls also. Therefore in 1886 the school was reorganized for boys and girls and given literary, domestic and industrial departments which proved to be a move in the right direction as it gave satisfaction all around, and the attendance was soon increased to over a hundred, and sometimes we had as many as 150 pupils in the school.

In the meanwhile schools multiplied on the reservation till we had four (4) large boarding—and several day—schools at different points. And if we now survey our field of action we find that conditions have greatly changed, and that the Indian of today has reached the most important period of his life and existence. The Indian has often been put on the cross road of life. In olden times he was called or ordered in from the plains and forests and warpath and told to pitch his tent on the reservation under the immediate custody and

supervision of his agent. By this he was deprived of much of the plentiful supply of fresh air with which nature constantly had provided him and also of the wholesome exercise he had enjoyed in hunting and roaming freely through his country, not to speak of the plenty of good food he ate fresh from the chase as the fruit of his labors, from the tent or tepee which had the window open all night "he was next called to the one room, close, badly ventilated log cabin with the one halfsash window the lights of which were often so smoky and dirty that he had to go outside to see anything of the sun, moon or other lights. His luxuries in this to him so injurious transition period were canned goods and the white man's pork and bacon together with badly cooked bread and other indigestible foods as Col. McLaughlin, the well-known and tried veteran in the Indian service, in a recent interview described them and the conditions prevailing then to the point. The sad consequence of all this was the Indians health began to fail, and failed rapidly, and consumption and other diseases sent many in the prime of life to an untimely grave. This hard process of life or living practiced its ravages on them for the last 25 or 30 years. In the meanwhile the Indian also was called to school, and the confinement in the school did also not always work for his benefit. But he has more or less adopted himself to the hard road of civilization, and brighter days are dawning upon the race. The Indian is now once more put on the cross road of life as his allotment, his portion of the Lord's creation is given him as his inheritance, railroads soon cross his country in all directions, he has to part with his surplus land, he is once more and for the last time fitted out with everything for his new life. gets heap of money for lands sold, towns spring up everywhere with ever so many temptations. landsharks threaten to embrace him from all sides with their alldevouring claws and greedy fangs, all the drawbacks and vices as well as benefits, advantages and beauties of civilization surround him all at once as it were. This is then justly considered the most important period in Indian life and an especial call and appeal goes

out from him to us to give him the very best in the line of help and useful education that we have and can afford to give him. Now more than ever you that are right on the ground here with him have to unite your efforts to make your work successful and beneficial to those intrusted to your care. Practically every one employed in the Indian Service is expected to be a teacher by word, action and example, from the Indian Agent or Supt. down to the last employee under him, for the whole Indian Service is an Educational Service instituted to raise a dependent race to a higher plane and sphere of life and independency, from savagery or semi-civilization into the fullest light of true civilization. Every one in the Indian Service must therefore have something or all of the true teacher in him—the teachers in the class-rooms, the industrial teachers and instructors, the field matrons, farmers and all. For every one in the service is therefore selfcontrol necessary, if we want to control others, as Milton says: "He who reigns within himself. and rules passions, desires and fears is more than King. In our own hearts we must reign first if we want to successfully rule over others. As teachers of a race that has to be led to civilization we are also educators. To educate means to develop a man physically, mentally, morally and spiritually; it is to give to the body, the mind, the imagination, the will, the heart and the conscience that power and beauty proper to each; it is the continuous methodical and systematical suggestion of what is true, useful and good and beautiful to the end that the pupil may be brought under its influence to form and mould his life. The final aim of all education is to hold the animal man in subjection to the spiritual man. The more spiritual we make the subjects of our work or those entrusted to our training the more civilized we will make them; the more our results will be in contrast to heathenism, paganism and savagery, the more we have succeeded in civilizing and educating our pupils. To educate means originally to lead and draw out; it is not so much a putting in or cramming in process as a drawing out, an unfolding of the faculties of body, mind, heart and soul which have



been dormant and sleeping and were never exercised before. We are certain that the faculties are all there in the Indian as well as in the white child, but how to draw them out, how to develop them is the question, and the best way to do this is at once also the best method of teaching and educating. The end of man in his relation as a creature to his creator and God is happiness, eternal happiness, and we can surely say that education is a principle help to secure temporal and eternal happiness. We will leave for the present the question of man's eternal happiness to religious education or man's religion, and will only consider man's temporal or social happiness to be obtained through a good education as individual and as a social being and member of family, state and society. Generally he is considered the best educated who can help himself and others the best, and in this consists happiness for himself and others. True education therefore causes happiness of the soul and heart if trained to virtue, it causes happiness of the mind and intellect if trained to knowledge, and it causes happiness of the body if trained to proper care of health—and strength,—to proper exercise and development of all bodily powers and faculties. The harmonious training of Heart, Head and Hand causes and produces the right kind of happiness, Domestic Happiness. This true education means to teach man to do what is right, to do justice to himself, his fellow-men and to his God and Creator, to render to Caesar what is Caesar's and to God what is God's—or to follow the golden rule of life the faithful observance of which always causes happiness, pleasure and good will all around.

The whole Indian child must go to school just as well as any other child, and the more so because the Indian child has not the home education and traditions the white or civilized child has, but has to learn almost everything, regularity in all things, new things to do and when and how to do them properly. The teaching of the Indian child how to do things right or to do the right thing, also implies the duty to teach him how to avoid what is wrong and evil, to teach him not to do what is wrong. This is a very important factor in Indian education. The Indian with his child nature is naturally inclined to extremes and excesses. We have then not only to develop his good God-given faculties, but we have also to curb and restrain his evil appetites, have to direct his wrong inclina-

tions, have to teach him how to subdue them and when to say: No to the temptations of life. As he indulged often too much in his old time pleasures, so he is very apt to be given up too much to the pastimes and enjoyment of his new civilization. Many years ago it was dancing with him almost night and day; the famous Tom-Tom was heard through the camps at all hours and paint and feathers were in evidence all around. At that rate the Indian would never have amounted to anything as a member of civilized and christianized society. Therefore the greatest efforts were made on the part of the Government and the missionaries to direct his attention to better things, and it was done with satisfactory results in many places. But after having given up his Indian dance he soon fell in excessive love with the white dance which was offered to him as a questionable substitute, and it was not all his fault, if his choice was wrong. Some of his educators added to the education of the three H's a fourth H—they confined themselves not to the education of the Heart, Head and Hand, but at times put even more stress on the training of the Heels, so that the Indian readily stepped from one extreme over to the other. And these white dances soon also meant to him bad whiskey, bad association and many other bad things, because he was not taught moderation and the proper measure in enjoying himself. Touching on this point an incident of my early experiences in Indian School life comes to my mind. I had once a very sick girl at the school. Her father and mother were sitting near her sickbed, and all at once the father (a man by the name of Short Baldhead, one of our neighbors) asked me, whether his daughter was given any medicine. "O yes," I answered. "Well, where is it?"—"Right here." "Is it good medicine?" "Yes." "Well then," the man continued, "if it is good medicine, why do you not give it to her all the time, why not make her drink it all along till she is well?" The poor old man had no idea, that medicine, to do any good, had to be given only at certain times and in certain doses. This reminds me of the Indian's erroneous actions and views in other ways, where he is taking his medicine wrongly all the time. If he begins to drink he feels like drinking all the time, and so it is with gambling, smoking, dancing and other dubious practices; if he is once at it, and it is to his taste, he never lets up on it, no matter how injurious it might be to him. Only in working and a

few other things he draws a line: there he is not at it all the time, there very few are found overzealous. I met not long ago an Indian student who had just returned from one of our large non-reservation schools. Some time ago that school had changed superintendents, and the employees wanted to give the new man a grand reception of which the principal feature was to be a big dance. Hearing of it he gave them to understand, that he was not in favor of the dance saying: "You had, as I am informed, enough of this here in the past. I will begin to educate my pupils at the head and not at the heels. That man evidently had the good will to introduce methods differing from those in vogue at other schools. I have one of that kind in my mind, from which a pupil wrote home, and in describing the almost continual round of amusements they had there remarked: "Our school of socials, social means Dancing." You will see best where restitution and direction is necessary. Let the Indian have his pleasures and pastimes, but within proper limits. I am no puritan, and do not entertain puritanical ideas. The Indians as all men are entitled to the pleasures of life, but we should not put temptations in their way; we should see that they do not overstep the boudery lines and commit excesses which hinder them from becoming useful, upright, sober and industrious men and citizens.

The well known saying: "The only good Indian is a dead Indian" is by far not as bad and horrifying as it is generally taken and interpreted. It shows simply how difficult it is to raise a man from the state of savagery and degradation to the higher regions of civilization, to make a man forget and change the ways trodden by his ancestors for centuries. The old pioneers and soldiers from whom it originated with all their many faults were as a rule true and plain and called, as the saying is, a spade a spade. In fact the apparently hard dictum does not tell half or not more than half of the truth, for if the Indian, like any other man, is not good in life, he will hardly be good in death, for according to our christian view and belief our real and lasting goodness or worthlessness begins with death in the other life, will be fully revealed only in death and what follows death. With and for us the real good Indian shall be the industrious, hard-working, sober and christian Indian, to make him such shall be our honest endeavor, this shall be our motto and the great watchword and purpose of our educa-

tional work and then he will be good both in life and in death.

This is certainly a great and praiseworthy undertaking and worthy of our efforts and endurance. Kipling, the English poet said: "You cannot hustle the East." It applies also to our West and our North West, to our Indian country. You cannot hustle the Indian population unduly. The change must be gradual, and the patience of those who would accomplish satisfactory results must be immense and colossal, although it is expected that more changes and progress will take place in the Indian life the next five years than were witnessed the last fifty years.—Let your work than be real, beneficial, useful and to the point. Do not feed the Indian with all sorts of educational fads and experiments which are to no purpose, but give him the real thing he needs most for life. Follow the old teacher's well known and time honored latin axiom: "Non scholae, sed vitae discimus—we teach not for the school, but for life." for the future life of our pupils. This shall be your guiding rule in all your industrial, intellectual, or literary, moral and religious teaching. Let your life above all be a shining example and most instructive object lesson to those people—they are looking up to you for it.—You have undoubtedly come out here with the intent on also to make your good living, to improve your condition, to prepare the way for future promotions, to lay up something for a rainy day etc. Nobody can have anything against this. To the contrary, spendthrifts and debtors and such like are not wanted in the Indian service. I have found that the most saving employees were also as a rule the best and most conscientious workers, tolerating no waste of government property and teaching the pupils the rules of saving and a sensible economy in all things by word and example. Impart all your good and honest and pure ambitions to your pupils. But do not forget, you are not here, in your responsible positions, only for yourselves, but principally for your charges and pupils whom you shall train according to your best possibility for future usefulness, so that they become useful members of society, good citizens of the country, and also good christians, because the needs of the heart and soul above all should not be neglected, and they are supplied by the help of religion. All sincere educators agree that moral virtues shall be taught and inculcated in school; but moral virtues are the children and fruits of religion. Do not then exclude the mother, if you desire the presence of the daughters within your school halls.

I wish you all God's speed and the best of success for the coming school year. Teach the Indian Child well and honestly along all useful lines—make the hand industrious, make the head and the mind and brain in it active and thoughtful, make the heart righteous and the soul beautiful and bright by christian graces and virtues, then your work is well done and is bound to be blessed and fruitful for this life and the world to come.